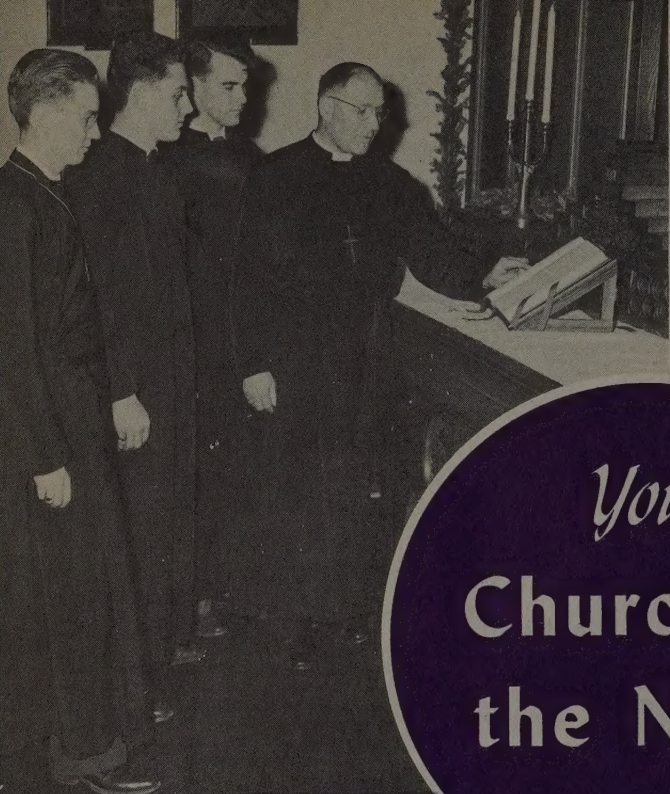


FORTH



A P R I L • 1 9 4 9



Clinton (Mass.) parish, the Rev. F. F. Cooper, rector, has four postulants for Holy Orders.



The Presiding Bishop receives The P Digest Award for the Church's radio program.

Your Church in the News



Above. The altar made by campers at the Church's new camp conference center at Mont Konis, Haiti. Below. Alejandrino Rulite is ordained to the diaconate at Besao, Philippines. Photo by Eduardo Masferre.

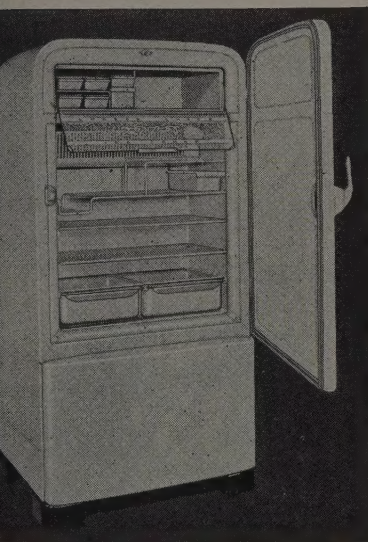


Above. The New Eglise du St. Esprit at Cap Haitien, Haiti, in of construction. Below. Participants in a recent ordination service at St. John's Pro-Cathedral, Shanghai. Bishop W. P. Roberts co



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Turning the Pages

AT its meeting this month the Executive Board of the Woman's Auxiliary will complete thirty years of service since its organization at the Triennial Meeting in Detroit in 1919.

Before that time, Churchwomen generally had little or no part in the planning of the Auxiliary's work, except for an executive secretary and a small staff at headquarters, auxiliary to the Board of Missions. At the time of the organization of the National Council, the Auxiliary's executive secretary, Miss Grace Lindley, invented the Executive Board, to give women in the parishes and dioceses direct representation and greater responsibility for the work of women in the Church. At the same time the women voted to act as auxiliary not to the missions department alone but to the whole Council.

Since then, more than one hundred women have served on the Board. Eight are elected by the Triennial Meeting and one by each of the eight Provinces, for a three-year term. Members are eligible for reelection once only, so every three years from six to eleven new members have been elected.

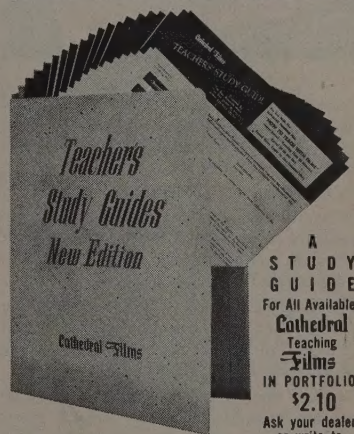
Members of the first Board, 1919-22, were the Misses Eva D. Corey, of Brookline, Mass.; Elisabeth R. Delafeld, New York; Edith Brent, Denver; Nannie Hite Winston, Louisville, Ky.; Lucy C. Sturgis, Boston; and Grace Lindley, executive; Mmes. Marcellin C. Adams, Pittsburgh, Pa.; W. J. Loaring-Clark, Chattanooga, Tenn.; Herman B. Butler, Winnetka, Ill.; John McEwen Ames, Arkansas City, Kan.; Louis F. Montague, San Francisco; Charles R. Pan-

Continued on page 2



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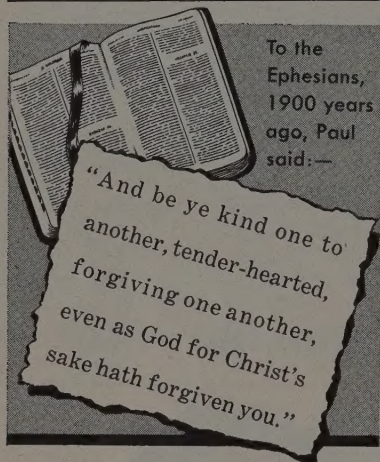
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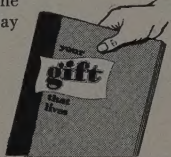
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Turning the Pages

Continued from page 1

coast, Germantown, Pa.; Frederick B. Stevens, Detroit; Arthur S. Phelps, Plainfield, N. J.; Hugh L. Burleson, Sioux Falls, S. D.; F. J. Foxley, New Orleans, La. Mrs. R. W. B. Elliott, of New York, completed Miss Delafield's term, and Mrs. F. L. Bishop of Denver took Miss Brent's place.

Representation was broadened by adding a member from coöperating agencies. Since 1922 the Girls' Friendly Society has been represented on the Board; since 1931, Church Mission of Help, now Episcopal Service for Youth; since 1934, the Church Periodical Club; and since 1940, the Daughters of the King.

Glancing Through This Issue

As the year 1949 advances, interest heightens in the fifty-sixth meeting of General Convention which gathers late in September in San Francisco. Many deputies and visitors to the General Convention will see the Church on the West Coast for the first time. For them and for the countless others who will follow the Convention from their own homes, FORTH begins in this issue a new series of articles on the General Convention and the Church on the Pacific Coast. The retired Suffragan Bishop of Los Angeles, the Rt. Rev. Robert B. Gooden, contributes the first article (page 10). Later articles will be by the Rev. C. Rankin Barnes, the Rt. Rev. Stephen C. Clark, the Rt. Rev. Stephen F. Bayne, Jr., and others.

The Rev. Percy V. Norwood, Ph.D., Professor of Ecclesiastical History in the Seabury-Western Theological Seminary, writes in this issue (page 19) on the struggle for the Prayer Book in England. As this issue of FORTH goes to press the Editor is reading the next four articles in the Prayer Book series. They are exciting! Don't miss them.

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Continued on page 4

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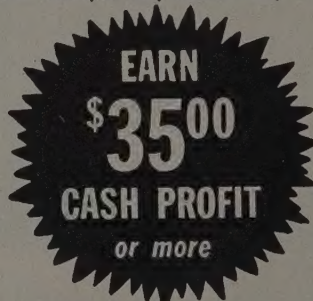
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FORTH

VOL. 114 NO. 4

APRIL 1949

Editor WILLIAM E. LEIDT

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THE COVER



The Good Friday poster, reproduced on the cover, reminds Churchmen of Church's work in Holy Land supported by the Good Friday Offering.

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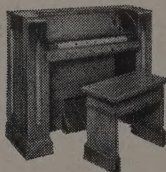
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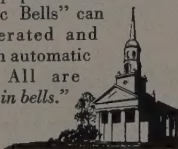
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Turning the Pages

Continued from page 2

world the full development of their capacities and usefulness. The same need for top-flight leadership in the Church's work is being recognized increasingly.

Within the past year two radiant Christian leaders died. Now, appropriately, their friends, inspired by their leadership, are seeking to establish memorial funds to provide advanced study for promising young men and women.

Episcopal Service for Youth, of which the Rev. Charles W. Sheerin was president at the time of his death, has established the Charles W. Sheerin Memorial Fellowship Fund to provide a fellowship for a qualified young man or young woman in social work.

The friends of Adelaide T. Case, under the leadership of the Rt. Rev. Angus Dun, are seeking to establish a fund which will provide courses at the Episcopal Theological School in Cambridge, where Miss Case taught for the last six years of her life, or at the Union Theological Seminary, New York, or at Windham House, New York, and fellowships for advanced study in Christian Education for men and women who show promise of leadership in this field. The Adelaide Teague Case Fund for Christian Education of which Mrs. Allen K. Smith is treasurer will be administered by the Episcopal Theological School. The Charles W. Sheerin Memorial Fellowship Fund of which Arthur A. Atha is treasurer will be administered by Episcopal Service for Youth.

Correspondents Appointed

We welcome this month the newly appointed FORTH Correspondents in the United States (see page 3). Named by their respective bishops these men and women will keep the Editor and his associates in closer touch with the Church's missionary work in this country. It is hoped that in this way the Church's work at home may be as ably served as has the work overseas by our Overseas Correspondents.

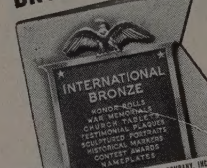
The Printer's Devil worked overtime in the February issue of FORTH. In Mr. Winship's article, Printer of

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Check Your Calendar

APRIL

- 3 Passion Sunday
- 10 Palm Sunday
- 15 Good Friday
- 17 Easter Day. Church of the Air. Columbia Network. 10-10:30, E.S.T.

22-25 Executive Board, Woman's Auxiliary. Seabury House

26-28 National Council, Seabury House
Church Congress, Boston

MAY

- 1-8 Christian Family Week
- 3-5 Northfield Conferences. Seabury House

6 May Fellowship Day
6-7 International Missionary Council. Seabury House

10-11 Bi-Racial Committee. Seabury House

15 Nationwide Corporate Communion of Youth. Church of the Air. Columbia network. 10:30-11, E.S.T.

22 Rogation Sunday. Rural Life Sunday

23, 24, 25 Rogation Days
23, 24 Federal Council of Churches. Seabury House

24-26 Conference of Diocesan Editors. Seabury House

26 Ascension Day

Turning the Pages

Continued from page 4

the American Prayer Book (page 7), the fifth Bishop of Rhode Island, Thomas March Clark, was erroneously referred to as Bishop March, and the first Bishop of Bethlehem, M. A. DeWolfe Howe, was incorrectly referred to as Bishop DeWolfe. The Printer's Devil has been appropriately chastised!

NATIONAL COUNCIL—April 26-28

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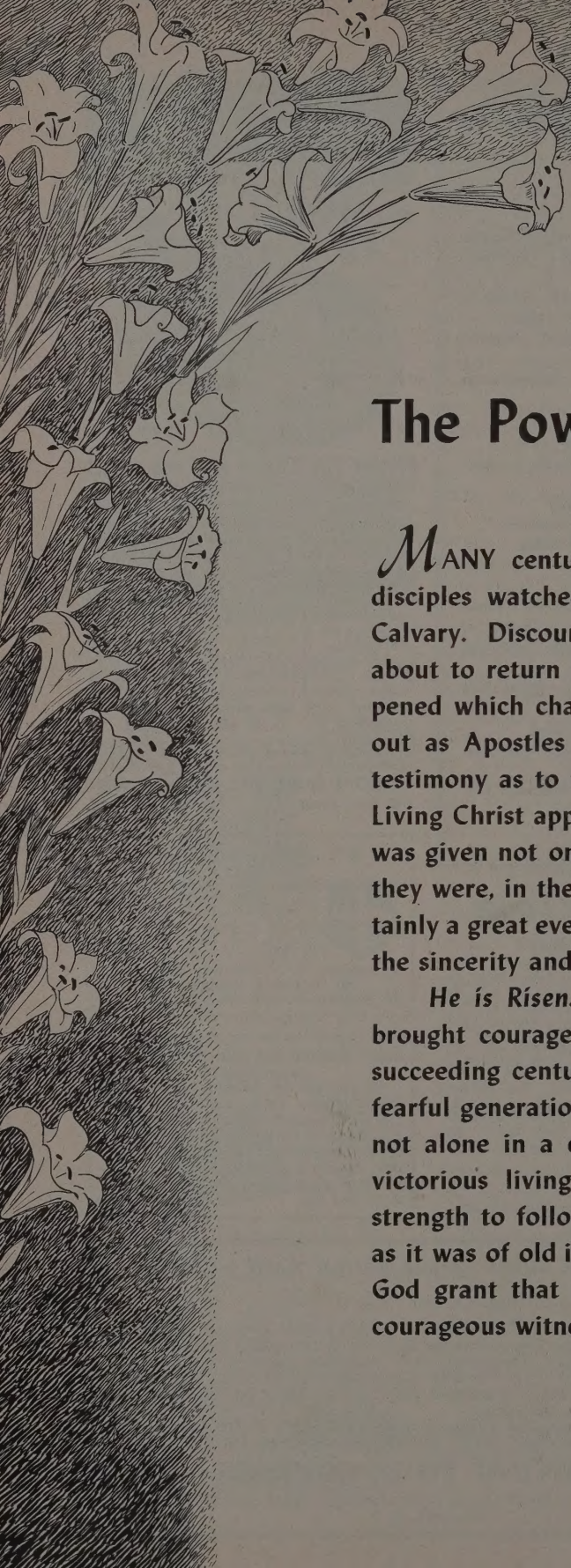
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*M*ANY centuries ago a small, pathetic group of disciples watched their Master die on the Cross at Calvary. Discouraged, disillusioned, fearful, they were about to return to their homes when something happened which changed them completely and sent them out as Apostles of overwhelming Good News. Their testimony as to this transforming event was that the Living Christ appeared to them. This witness of theirs was given not only in words but in the kind of people they were, in the heroic way they lived and died. Certainly a great event took place. Why should we doubt the sincerity and the conviction of their experience?

He is Risen. That is the clarion call which has brought courage and inspiration to many millions in succeeding centuries. Today in our disillusioned and fearful generation, we need to realize that our faith is not alone in a crucified Christ of long ago but in a victorious living Christ Who gives men power and strength to follow Him. Here once again in our time as it was of old is the faith which overcomes the world. God grant that Eastertide may make us in our turn courageous witnesses to the Living Christ.

Aug. K. Skene

PRESIDING BISHOP

To Help Them Fulfill Their Mission

A FIRSTHAND REPORT FROM JAPAN

By the Rt. Rev.

JNO. BOYD BENTLEY, D.D.

Bishop Bentley, who is making a visitation of the Church's work in the Orient (FORTH, November, page 27), is currently in the Philippines after spending two months in Japan. This is part of his report to the Presiding Bishop on his observations of the Church in Japan.

MY visit in Japan lasted exactly two months. . . . During this time, I had the privilege of meeting the bishops of the Church first as a body at Kiyosato, then in each of their own dioceses. Then, I met all those bishops without jurisdiction" who had been consecrated during the war. I met with the National Council. I met with the liaison representatives of the Church of England and of the Church of England in Canada. With very few exceptions, I met every clergyman of the Church in Japan, and I met laymen and lay women too numerous to mention.

The Emperor and Empress granted us an hour's audience. General and Mrs. MacArthur had us as guests at lunch. General Robertson, commanding all British Commonwealth Forces in the Far East, and Mrs. Robertson had us to dinner. We were guests of members of the Occupation Forces, and of many distinguished Japanese, including governors and mayors. . . .

In many of her diocesan bishops and parish priests, the Church in Japan has a splendid leadership though often this leadership is hurt and hampered by the isolation forced by the war and the resultant loss of contact with the Church throughout the world.

Nowhere is able leadership more clearly marked than in the person of the Rt. Rev. Michael N. Yashiro, D.D., Bishop of Kobe and Presiding Bishop of the Nippon Sei Ko Kwai. His great natural gifts, his thorough training, his wide experience, his happy combination of a warm heart and clear head, his patience, his charity, his courage in the face of every danger and discouragement, and Christian statesmanship place

him in the forefront of his Church's leaders, and of Japanese Christian leaders of all faiths. We have every reason to thank God that at this critical hour in the life of the Church in Japan Bishop Yashiro occupies the high office of Presiding Bishop.

The Nippon Sei Ko Kwai is strengthened in her position in the natural life of Japan by having such splendid educational and medical institutions as St. Paul's University, St. Luke's Hospital, St. Luke's College of Nursing, St. Margaret's School, St. Hilda's School, St. Agnes' School, St. Barnabas' Hospital, Shoin Girls' School, Momoyama Boys' School, the New Life Sanatorium, and others.

The Church in Japan enjoys the respect and confidence of the Japanese people, from the Emperor to the man in the street, and of the Occupation Forces from General MacArthur down through the ranks. Officers and men of the Army of Occupation, together with their families, have presented themselves to the clergy and bishops of the Nippon Sei Ko Kwai for baptism and confirmation, as well as for other services and sacraments of the Church. I know of no parallel in

history. I know of no other instance where officers and men of any army of occupation have turned to the clergy of the Church of the defeated nation for the services and sacraments of the Church.

In Kyushu I met a Japanese priest of the Nippon Sei Ko Kwai who is ministering to the Episcopalians serving in the American Army, reading the service of the Church in English, and acting as the assistant to the American Army chaplain.

Japan is shaken to her foundations. Many of her older people will remain steadfast and loyal to the old faiths. Many of them have fallen away and will walk the rest of the way like a man walking in darkness. But the younger people have broken away and are eager to hear a new gospel. They will listen to the Christian Gospel, or to the gospel of Communism, or to any gospel that promises them a new hope for the future. This situation gives to the Christian prophet and preacher such an opportunity as he never has had in Japan before.

We hear a great deal about making Japan a democratic nation, but democracy is the child of Christianity. Democracy is the flower and fruit of the Christian faith. If Japan is to become democratic in spirit and in fact, she must first become Christian. The democratization of Japan must wait upon the Christian evangelization of Japan. Only as she is filled with the spirit of Christ and imbued with the Christian ideal, will Japan become a democratic state. . . .

My stay in Japan, my study of the situation there, and of recent events in the mainland of Asia, lead me to

Continued on page 29



**Chaplain Klein's day w
resumed much of his
Christian Committee f**

WHEN the sun lifts his determined head over the crest of the ridge that runs east of Jerusalem, a few fresh beams hit the eyes of the American chaplain in Jerusalem and terminate his slumbers.

The American chaplaincy at Jerusalem has existed for twenty-five years. Since the work has a definite character, a certain pattern of activity has been established. This pattern is by no means rigid, and the chaplain is frequently compelled to take full advantage of its flexibility.

The present chaplain's age precludes an energetic jump out of bed, but usually the transition from pillow to bathroom is accomplished without introspective pauses. By a few minutes after six, the chaplain, fully conscious if not exactly bright-eyed, is making contact with a shaving stick. Save in the appalling frigidity of midwinter, he mortifies his corrupt inclinations by taking what is known locally as a cold splash. After that, nothing seems difficult.

Morning Prayer Begins Day

At quarter to seven the chaplain is in the Cathedral, finding the proper psalms and waiting for the officiant to begin Morning Prayer. This service, followed by Holy Communion, is held every morning at seven. The breakfast bell rings just as the verger is putting out the candles, and the chaplain climbs the stairs to his apartment, where he renews the effect of his cold splash with a cup of percolated coffee.

By this time the day is well advanced. In a little more than half an hour classes will begin at the Armenian Seminary. The chaplain, studying his watch, discovers that he has time to memorize twelve or fifteen Amharic words before starting out. He settles down to the task, only to be disturbed almost immediately by the maid, who quite inexplicably, can think of nothing at this hour but swabbing the floor.

He fills his briefcase with the

Chaplain in Jerusalem, the Rev. Walter C. Klein, is liaison man between East and West

A Day in Jerusalem With The American Chaplain

By the REV. WALTER C. KLEIN, Th.D.

disrupted by the recent strife in the Near East. Although he again has the majority of his time is occupied as secretary of the International Refugees. Three quarters of these homeless people are completely destitute

paraphernalia of teaching, abandons his study to the scowling maid, and resolves to utilize the odd moments of the morning for the completion of his interrupted studies. This resolution soon passes out of his mind and is not recalled until the maid waves her mop at him the next morning.

Five minutes later, seated at the wheel of a car that habitually ignores the self-starter, he makes the customary suggestions, but the car obviously prefers to spend the day in the garage. This, of course, cannot be permitted.

Yet the car can be made to do its duty only by the use of an elaborate technique. The chaplain opens the door, puts his left foot on the floor, and pushes. The car rolls out of the garage. The chaplain pushes again, turns the car at the head of a gentle declivity leading into Nablus Road, and brings the engine to life before he reaches the bottom of the hill. All this time several Arabs, appearing from behind walls and trees, have been assisting him with ribald observations.

The drive to the Old City has its hazards, but by exercising his horn, his lungs, and his clerical prerogatives, the chaplain clears a path through the crowd at the Jaffa Gate, and parks his car in Christ Church-yard. As he leaves the enclosure, he is offered a shoeshine, a magazine not more than six weeks old, and an assortment of fresh vegetables. He declines all these with a sort of pre-occupied courtesy, and starts up one of the fascinating lanes of the Old City to the Armenian Seminary.

Teaches Armenian Classes

He steps across the threshold of the Seminary and a moment later is seated at his desk. The pupils file in, and, taking their places behind the narrow desks that have served generations now forgotten, stand in stiff silence until prayer is offered and they are invited to sit down.

Doggedly they grapple with the

mysteries of Western culture: the unreasonable idioms of our language, the strange concepts of our philosophy, theology, and science. Time flits by. The bell rings. Another class, as docile as the first, stands expectantly behind the desks. More Western lore is explained. Presently the bell brings the second period to an end. It is mid-morning and everybody heads for a place of refreshment.

The American Chaplain recalls that he is the fortunate possessor of an unclaimed half hour, and he knows that he will receive a cordial welcome if he cares to drop in on the Armenian Patriarch for a tiny cup of coffee and a huge confabulation. Guregh II, the gifted Armenian Patriarch of Jerusalem, runs his ecclesiastical kingdom from a study that is miraculously warm in winter and miraculously cool in summer.

He must have memorized a sizable English dictionary in his boyhood, and his copious periods, without

being pedantic, give evidence of the incredibly firm hold he has on the subtleties of our slippery language. His mastery of other tongues is equally astounding. An invincible designer of better worlds, he resolutely declines to be thwarted by the set-backs that for years have retarded the cultural and spiritual development of Palestine.

The Patriarch is worthy of a Boswell, but we must take leave of him. It is eleven o'clock, and the chaplain has a considerable accumulation of urgent matters to discuss with God. He wends his way to the Church of the Holy Sepulchre.

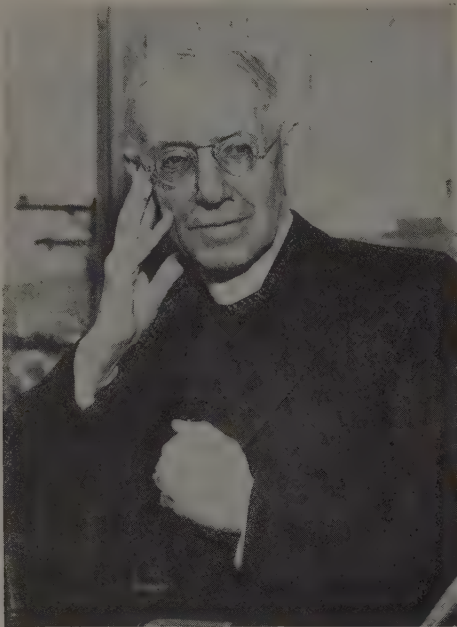
No Place Is Safe

Pausing *en route* to execute several small commissions, he eventually reaches the Holy Sepulchre, offers the customary devotions, and retires to a bench with the intention of meditating as long as he is permitted to do so.

Continued on page 24

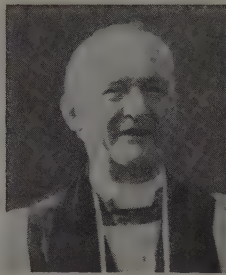


St. George's Cathedral, heart of Anglican Bishopric, is base for Mr. Klein's daily work



The Rt. Rev. Edward Lambe Parsons
Retired Bishop of California

RNS



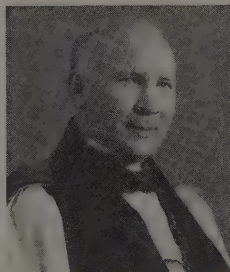
Rt. Rev. Arthur Moulton
Retired Bishop of Utah



Rt. Rev. Edward Cross
Spokane, 1924



Rt. Rev. Arthur H.
Retired Bishop of O.



Rt. Rev. Frank Rhea
Idaho, 1942



Rt. Rev. William Lewis
Nevada, 1942



Rt. Rev. Sumner V.
San Joaquin, 1

WHEN on September 27 the General Convention convenes in San Francisco, it will meet in the Eighth Province for the first time in more than a quarter century. And it is nearly half a century since it last met in San Francisco in September, 1901.

This Eighth Province, generally known as the Province of the Pacific and sometimes as the Province of All-Outdoors, includes all the dioceses and missionary districts in the States of Arizona, California, Idaho, Nevada, Oregon, Utah, Washington, and the Territories of Alaska, and the Hawaiian Islands. Before the Philippines secured its independence it also was part of the Eighth Province. Truly all outdoors!!

When the General Convention in 1919 changed the administrative machinery of the Church and created the National Council, the Province of the Pacific was one of the first to adopt a new Constitution and Canons to bring the Province into harmony with the new order.

This, however, was not the first

Province VIII Will We

TREMENDOUS VARIETY OF PEOPLE AND

evidence of the Pacific Coast's leadership in the development of the provincial system. Between 1898 and 1913 the General Convention enacted various legislation grouping dioceses into missionary councils or departments for the more effective stimulation of interest in the Church's Mission.

The then Bishop of California, William F. Nichols, took a great interest in this movement and under his leadership it developed rapidly and strongly on the Pacific Coast. When the General Convention divided the Church into missionary councils, the first council to meet and organize anywhere in the Church was that of the eighth district. After the initial meeting in St.

Paul's Church, San Francisco, in April, 1903, the Eighth Missionary Council (later called Department) met regularly each year.

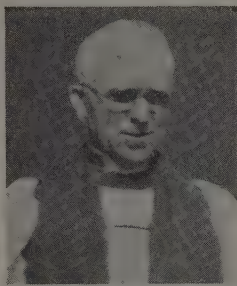
The missionary departments continued to function until they were superseded in 1913 by the present provincial system. The missionary council undoubtedly was the first step toward the provincial system. Hence the present provincial system may be said to have had its origin in the Province of the Pacific.

The great purpose underlying all this development was the spread of the Gospel, at home and abroad through every kind of missionary

By the Rt. Rev.



Jenkins, Gooden, and Dagwell; Nevada, Retired, Suffragan of Los Angeles, Oregon, 1936



Rt. Rev. Walter Mitchell
Retired Bishop of Arizona



Rt. Rev. Noel Porter
Sacramento, 1933



Rt. Rev. Karl M. Block
California, 1941



Harry S. Kennedy
Hulu, 1944



Rt. Rev. Arthur Kinsolving
Arizona, 1945



Rt. Rev. Lane Barton
Eastern Oregon, 1946



Rt. Rev. Stephen Clark
Utah, 1946



Rt. Rev. Stephen Bayne
Olympia, 1947

The General Convention

GIVES PROVINCE DISTINCT CHARACTER

endeavor. The Eighth Province is peculiarly a missionary field. There are almost as many missionary districts (nine) in the Province as in all the rest of the provinces combined (ten). This distinctly missionary character of the Province together with its vast area and seeming isolation due to mountains and desert always has caused the Province to make a great deal of its synods and provincial projects.

There is a great need for workers, both lay and clergy, in the Eighth Province. It is a growing need which at times seems almost bewildering in the face of the enormous migra-

tion to the region west of the Rockies. The Province has made up its mind that to secure these workers it must do something to train them. It cannot rely wholly on other parts of the Church. To this end it has adopted two institutions and made them provincial institutions by canonical action, contributing to their support and being accorded representation on their boards of trustees.

The older of the two institutions is the Church Divinity School of the Pacific, established about fifty-five years ago in San Mateo, by Bishop Nichols. Under his guidance as dean, the school flourished and trained many men for the ministry.

After the great fire of 1906 the school was moved to San Francisco

to the Cathedral Close on Nob Hill. Another move was made by Bishop Nichols' successor as dean, Herbert H. Powell, when the school was removed to Berkeley in order to enjoy the advantages of proximity to a great university, the University of California.

Under the present dean, the Rev. Henry H. Shires, the school has grown financially, materially, in scholarship and spiritual power. It occupies a beautiful site nearly opposite the University campus and includes among its buildings an excellent library and a lovely chapel. Fifty men are enrolled regularly. Courses also are offered to wives of married students.

The younger of these institutions is the School for Christian Service and Deaconess Training School of the Pacific, better known as St. Margaret's House, Berkeley, a graduate school designed to prepare women for the varied fields of work open in the Church today. From the very beginning Bishop Parsons took a

Continued on page 26

GOODEN, D.D.

FORTH—April, 1949

They Are All One in Fellowship

ST. AUGUSTINE'S CHAPEL SERVES PEOPLE OF MANHATTAN



TENEMENTS and new apartment houses jostle each other around St. Augustine's (right)

NEW YORK has been called the melting pot of the world. This description especially fits the heterogeneous community surrounding St. Augustine's Chapel in New York's lower east side. A century ago this was one of New York's most fashionable neighborhoods; two hundred years ago it was verdant farm land. Today it is one of the city's worst slums.

Over the years immigrants have found this section a welcome haven. Jews, Italians, Irish, Germans, Russians, Poles, East and West Indians, Chinese, Negroes, Puerto Ricans have settled there. Through the years these peoples have found defenders of their rights in the social agencies, settlements, and Churches.

At Eastertide or Christmastide in the neighborhood of St. Augustine's Chapel, Henry and Scammel Streets, one sees a cassocked priest walk from the chapel to a nearby tenement.

The clergyman is the Rev. H. A. Berngen, vicar of St. Augustine's Chapel. During these two Church seasons the clergyman's mission is to bless a home, a simple service that is becoming increasingly popular with his parishioners.

Many times when a home is blessed, other tenants in the same house ask the priest in to bless their homes also, although they may not be connected with the Church. The blessing of homes is only one of many ways the clergy of St. Augustine's show an outreach for the community.

Street processions are another outward form which gives important witness to the Church's ministry in the crowded tenement district. On Rogation Sunday the congregation processes around to the backyard of the chapel where crosses are planted ceremoniously, although the actual crops being blessed are miles away

at Trinity Church's camp at Great River, Long Island. Many of the parishioners have backyard gardens, and they too are given crosses for their miniature farms.

The liturgical we is emphasized in all forms of worship at St. Augustine's. There is no choir. Everyone is expected to take full part in the service. Many of the parishioners, unable to read or write, learn their responses and hymns by heart at a meeting of the Liturgical Society on Sunday mornings before the late service.

Worship brings to the communicants the realization that all belong to one another. For instance when a child is baptized, a special white garment on which the mothers embroider in red the names of those baptized is ceremoniously placed over the candidate. Seeing the names added, the congregation senses the mystical relationship of the Body



CHAPEL coöperates with Henry Street Settlement, which has famous music school

FORTH—April, 1949

th Christ

R EAST SIDE

of Christ. Thereafter the Guild of the Christ Child assumes sponsorship of the child in particular ways. In one case a child needed blood transfusions. The Guild sought blood donors from members of the congregation who felt they were giving their blood for Christ as well as for the sick child.

These are only a few of the unique features of this unusual urban missionary work. St. Augustine's is the only non-Roman Church in a vast area, and the only Episcopal Church east of the Bowery and south of Tenth Street.

When the chapel bell tolls its call to daily and Sunday worship, it brings together people from all parts of the world. Probably only in such a congregation could parents from County Mayo and Calcutta present their American-born baby for baptism under sponsorship of East Indian and Spanish godparents.



BLESSING OF HOMES is one of rituals by which St. Augustine's makes people in New York's lower east side aware of outreach of Church, and part it plays in daily living

The ministry of the vicar is confined almost entirely to the immediate community surrounding the chapel, although he and his assistant, the Rev. Jordan Liu, conduct a service each Sunday afternoon in Chinatown.

The Church School, like the adult services, brings together children of all races and national backgrounds.

Every Thursday afternoon approximately 140 children assemble in the chapel for a service of prayers and hymns, afterwards adjourning for classroom instruction. Classes are conducted by the clergy, Sisters of St. Margaret, and seminarians.

St. Augustine's Chapel is in the parish of Trinity Church. During

Continued on page 25



CHILDREN of all races, backgrounds, come to St. Augustine's Chapel each week for released-time religious instruction



TASK of St. Augustine's is to minister to people in poverty and need, making meaning of Christ's Gospel vivid to everyone



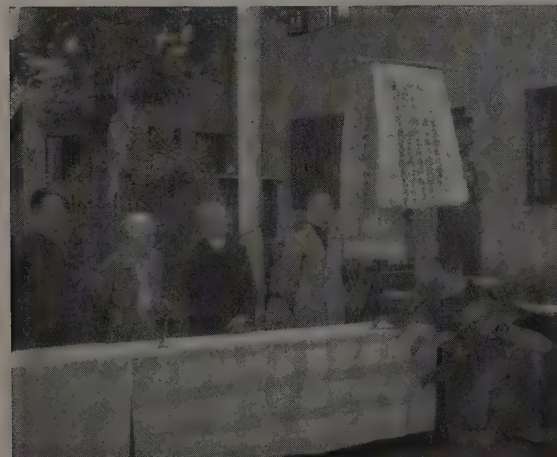
SON of ambassador to Siam welcomes the Rt. Rev. Stephen H. S. Tsang, Bishop of Hankow, to Trinity School, Changsha



TRINITY SCHOOL, called best primary school in Changsha, is now almost entirely rehabilitated from damage received in war



MAYPOLE dance and exercises are part of reception for first Chinese bishop to head an American-aided Chinese diocese



VISIT to Changsha, one stop on tour of southern Hankow, is reunion for Bishop Tsang, once rector of Trinity Church

Chinese Bishop Heads American-Aided Diocese

THE first Chinese to head a diocese in the Chung Hua Sheng Kung Hui, aided by the Episcopal Church, is the Rt. Rev. Stephen H. S. Tsang, recently consecrated Bishop of Hankow. Before his consecration, the new diocesan was dean of St. Paul's Cathedral, Wuchang.

The foundation for Bishop Tsang's consecration was laid eighty-one years ago by the Rt. Rev. Channing Moore Williams, who in 1868 went to Hankow to establish the work of the Church along the Middle Yangtze. In 1901 Hankow became a separate missionary district, and in 1909 the Chung Hua Sheng Kung Hui, the Chinese Church, was organized. Bishop Tsang's election and consecration were further steps toward making the Sheng Kung Hui an independent unit of the Anglican Communion. Of the three dioceses supported by the Episcopal Church, Hankow is the only one that is headed by a Chinese bishop, although both Shanghai and Anking have Chinese assistant bishops.

On a warm autumnal day in 1948, the Church of the Holy Nativity in Wuchang was packed for the consecration. The service began with the long procession of choir, representatives of other Churches, the clergy of the diocese, the bishop-elect, and five bishops. The Rt. Rev. A. A. Gilman, retired Bishop of Hankow, was consecrator, acting on behalf of the Rt. Rev. Lindel Tsen, Presiding Bishop of the Sheng Kung Hui. Co-consecrators were the Rt. Rev. Lloyd R. Craighill, Missionary Bishop of Anking, and the Rt. Rev. K. T. Mao, Assistant Bishop of Shanghai. The two presenting bishops were the Rt. Rev. Addison K. S. Hsu, Assistant Bishop of Kwangsi-Hunan, and the Rt. Rev. Newton Y. C. Liu, Bishop of Shensi.

Following the ancient service of the laying on of hands, Bishop Tsang was congratulated by his friends, among them the mayor of Wuchang and the governor of Hupeh. Dr. Francis C. M. Wei, president of Huachung University, was among the guests.

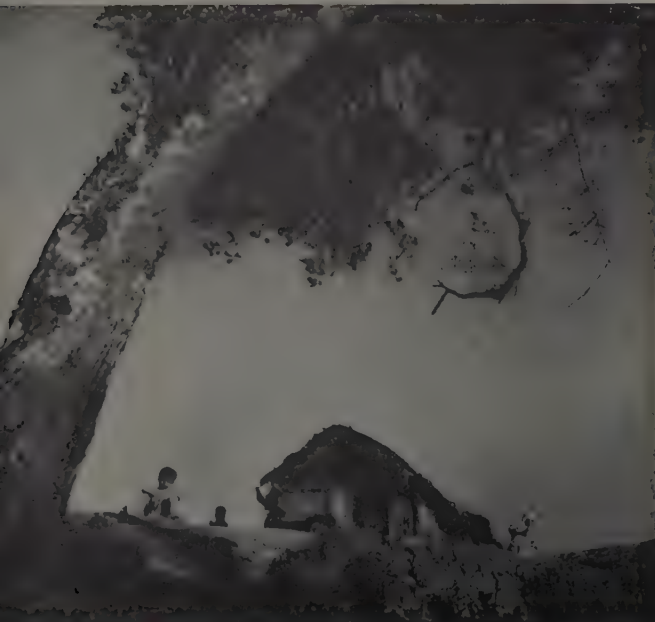
One of the first episcopal acts of the new bishop was to visit the southern half of his diocese. His stay in Changsha was in part a reunion, for in his early ministry, Bishop Tsang had been rector of Trinity Church there. His visit to his old parish was celebrated with a special service at Trinity Church, and a reception by the faculty and pupils of Trinity School.

THE CHURCH GROWS IN BRAZIL

CONTRAST between town and country is but one of countless contrasts in the vast Republic of Brazil, larger in area than continental United States



Kikoler and Scheier from Monkmeier



Scheier from Monkmeier

PRIMITIVE farmhouses such as this are homes of many country people, while Rio de Janeiro became one of the world's beautiful cities during the term of President Alves (1902-06), one of Brazil's best civilian presidents



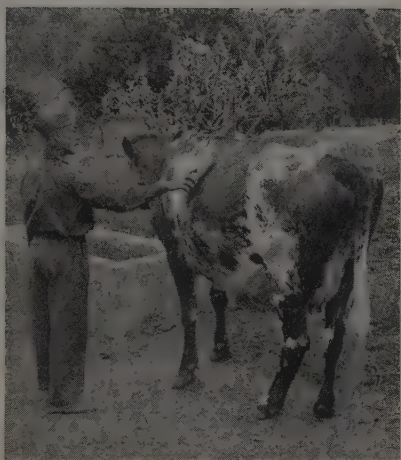
Gendreau

GUANABARA PALACE in Rio, Brazil's "White House," in the dignified style of an earlier day, contrasts with the new hotel (top) and with other modern aspects of the city

The Church Grows in Brazil... continued



CONTRASTS among the schools of the Brazilian Church appear in the neat rural school at Santa Rita and the city school, St. Margaret's, in Pelotas. The latter was built by a gift from the United Thank Offering of 1931. Although the Santa Rita school is recent, the Church's work there dates from 1895; its first resident priest in charge, Antonio de Fraga, served there for more than fifty years. Below, some of the boys of Southern Cross School in Porto Alegre are holding a dress rehearsal for a parade. This school, one of the older institutions of the Church in Brazil, was started in 1912



Bishop Widesp

SEMINARIO Theological residence (left) of M. Thomas, and the cons, seminary grounds (right), and, like the two thousand years report." Practical of the school life and first facts discovered travelers for the C train, coastwise ste



ANOTHER CONTRAST between buildings of the Brazilian Church is seen by comparing the Church of the Ascension (left) in Porto Alegre, consecrated on Ascension Day, 1922, now serving as pro-cathedral, and the Church of the Divine Saviour, at Casinhas (above), one of a chain of mountain missions in the State of Rio Grande do Sul. The first and last events in the building of St. Andrew's Church, Pereira Barreto, are shown in the two pictures below; (left) the land has been bought, a cross erected, and the property blessed; (right) the church, the parish house, and the rectory are completed, fenced, and in use



Heads diocese

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Rev. William M.
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The Church Grows in Brazil... continued



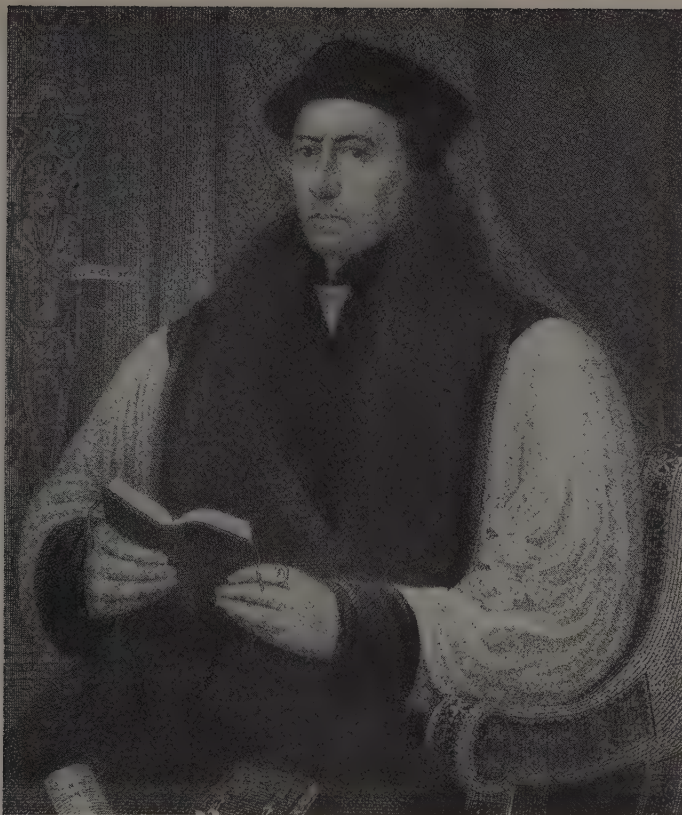
Church of the Divine Saviour, Santa Helena, Brazil

The Brazilian Episcopal Church's 160 congregations, including parishes, missions, and outstations, are scattered through four of Brazil's twenty States and in the Federal District, from Rio Grande, near the Uruguay border, to Rio de Janeiro, 1,000 miles up the coast. The entire area of the Church's activity equals a section of the United States from Massachusetts to Georgia, extending back from the Atlantic coast as far as Pittsburgh.

Most of the work is in the State of Rio Grande do Sul, especially in Porto Alegre, the see city, and in Pelotas. In the coffee-growing State of Sao Paulo a group of missions among the Japanese colonists has been an important part of the Church's responsibility ever since the present archdeacon started work there as a layman in 1923. There are about thirty stations with some seven hundred communicants.

The Church in Brazil is today a force within the Republic. Its steady growth continues while its activities, both in area and in nature of its work, are broadened. It is marked by every characteristic that American missionaries try to achieve in every land to which they go. It is becoming indigenous, growing naturally in the country. It is staffed almost entirely by Brazilian clergy, including one bishop, the Rt. Rev. A. T. Pithan. Its self-support increases steadily. Its institutions are approved by the government and esteemed by the population.

Most important of all, its sense of mission is strong enough to develop a feeling of responsibility for extending God's Kingdom. Through its own missionary society it works among non-Christians of Brazil, and through annual contributions it coöperates with the Church in North America for work in the rest of the world.



Engraved by W. Holl

Courtesy New York Public Library

Thomas Cranmer, genius of the English Prayer Book

Four Centuries of the English Book

THE PRAYER BOOK HAS SURVIVED A STORMY HISTORY

ONCE the abolition of papal jurisdiction had freed the English Church from alien bondage, it became logical to put its services into a language understood of the people," while at the same time undertaking liturgical reforms in the direction of simplification and purification.

The medieval service-books were not one but several, and these in part cumbersome and complicated. Further, in the course of centuries corruptions had entered in which stood condemned by the standards of Scripture, antiquity, and reason. If the services were to be given back to the people, they must be put into a form which the people could use and

By the Rev.
PERCY V. NORWOOD, Ph.D.

understand. Moreover, the national Church ought properly to have a single national "use" in place of the several competing "uses" of medieval times.

As long as Henry VIII lived, little could be accomplished beyond the correction of a few patent abuses and the introduction of Coverdale's English Bible into the public services. The only part of the Prayer Book which dates from Henry's reign is the Litany (1544). However, in Thomas

Cranmer, Archbishop of Canterbury, the Church possessed a Primate of rare liturgical skill and imagination, a master of vigorous, rhythmic English who knew how to work magic with the mother tongue.

To Cranmer's genius as writer and translator the Prayer Book is the enduring monument. In translating from the Latin he gives us no slavish rendering, but magnificent paraphrase. . . . *In knowledge of whom standeth our eternal life, whose service is perfect freedom.* . . . It has been said by competent judges that the sentence in the Litany beginning *Remember not, Lord, our offences*

Continued on next page

The English Prayer Book . . . cont.

. . . is the finest bit of English prose ever penned.

During Henry's last years Cranmer was experimenting with liturgical projects, making use of work recently done on the Continent by both Roman Catholics and Protestants. On Henry's death and the accession of the "Young Josiah," the boy-king Edward VI with his Council of Regency, Cranmer's opportunity arrived. The party of the Reformers was in the saddle; the road was clear for liturgical change.

English Bible in the Liturgy

Increased liturgical use was made of the English Bible. Certain objectionable ceremonies were ordered discontinued. Provision was made to encourage more frequent communion and in both kinds by a form of preparation (including Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access) inserted in the Latin Mass after the priest's communion. But this was only the beginning, "until other order shall be provided."

No doubt, Cranmer's liturgical

work underwent the scrutiny of a commission of learned bishops and divines, and probably was to some extent revised by them. The Prayer Book was, however, as its diction still remains, the product of Cranmer's genius.

Whipped into shape, the Book came before Parliament in the winter of 1548-9 and received legal authorization by an Act of Uniformity which required its exclusive use on and after Whitsunday, June 9, 1549. It is worth noticing that this year the fourth centenary of the First Prayer Book of Edward VI falls within the Octave of Whitsunday.

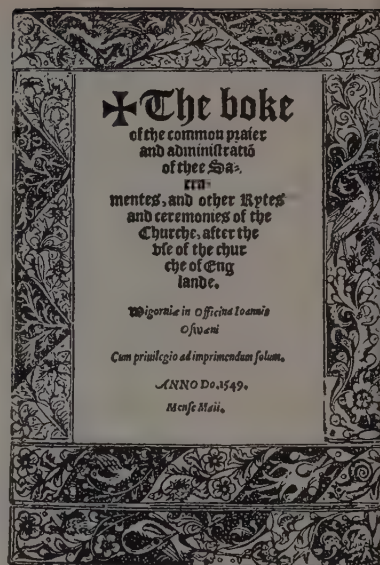
In content and the structure of its services the Prayer Book of 1549 was a relatively conservative document, much closer to its Latin sources than were subsequent revisions, large sections of it free translation of the Latin forms, and following substantially the old order. It has been happily characterized as expressing a "Scriptural Catholicism," as a return toward more primitive Christian usage. So far as it reflected the ideas and ideals of the continental Reformation, it did so in its liturgically conservative Lutheran form.

But, after all, the First Prayer Book of Edward VI proved to be something of a trial balloon. Already the sympathies of the English Reformers were turning away from Lutheranism toward Geneva and Zurich. For the moment the tide was setting strongly to the left.

Clamor for Further Change

The 1549 Book hardly represented Cranmer's real sacramental doctrine at the time when it appeared. Thus it was that while the conservative element could find the First Prayer Book tolerable, if not altogether satisfactory, the ardent Reformers clamored for further changes which would bring the worship of the English Church into closer approximation to that of the Reformed (Calvinistic) Churches abroad.

Under fire of adverse criticism, the Prayer Book underwent a radical revision. In 1552, a Second Act of Uniformity replaced the First Edwardine by a Second Prayer Book of Edward VI, in which the structure of



Pierpont Morgan Library
Title page of the first Prayer Book

the services was drastically altered, the doctrinal implications no less seriously modified, and from which some features to which the conservatives had appealed as Catholic were removed. Of the several Prayer Books, this Second of Edward VI represents the farthest swing away from tradition.

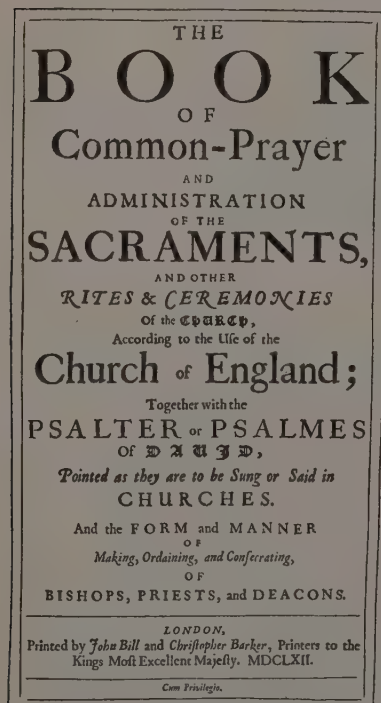
Terrible Years under Mary

Swiftly came the Marian reaction, and with it the restoration of papal jurisdiction and the return of the Latin service-books. In the course of those few terrible years Archbishop Cranmer and a multitude of leaders in the English Reformation were publicly burned as heretics; other multitudes fled for their lives overseas, to return at Elizabeth's accession enamored of the "godly discipline" of Geneva and to form the nucleus of the Puritan party.

The indications are that Elizabeth would herself have preferred something like the First Prayer Book of Edward VI, while the returned exiles with whom she largely had to work misliked even the Second. As a compromise, the Elizabethan Act of Uniformity (1559) reenacted the Second Book of Edward, with a few significant and conservative changes.

All through her long reign and far into the Stuart period the Elizabethan Prayer Book had to withstand the fire of Puritan opposition.

Continued on page 31



Pierpont Morgan Library
Title page of Restoration Prayer Book

"I FEEL very strongly that the Church's decision to sponsor GREAT SCENES FROM GREAT PLAYS on a nationwide network basis is the most progressive and far-seeing move made by any Church within my memory. . . . I am convinced from my talks with various bishops and other clergymen since the program has been on the air that the results will more than justify the Church's expenditure. . . . Through this program we are reaching several millions of people who are without Church affiliations, and if my experience with commercial radio is any guide, we shall succeed in bringing many new members to the Episcopal Church throughout the country."

This is the opinion of William McCreery Ramsey, vice president in charge of radio of The Proctor & Gamble Company, and member of the Presiding Bishop's Committee on Radio.

Bill Ramsey, as he is known to everyone in his hometown, Cincinnati, Ohio, has the ingredients that make up a valuable layman. He is instinctive in his devotion to his church and is an active member of Christ Church, Cincinnati, in which he was confirmed at fourteen.

Young Ramsey grew up in an atmosphere of the Church: his mother was an active member of the parish, and his maternal grandfather was a former Presiding Bishop, Daniel Sylvester Tuttle, who concerned Bill.



GARDENING is one of three hobbies of William Ramsey, leading Cincinnati citizen

PORTH—April, 1949

CHURCHMEN in the NEWS

William Ramsey Is Top Radio Man

Mr. Ramsey became a member of the vestry of Christ Church in 1942, and since 1946 has been secretary. He serves as an usher every Sunday he is in town. For the past three and a half years, he has been chairman of the committee in charge of building a new Christ Church.

Ramsey's allegiance to his Church goes beyond the parish. In the Diocese of Southern Ohio he has been a member of the Department of Promotion and a board member of Church Mission of Help. He is also on the board of Episcopal Service for Youth. At the December, 1948, meeting of the National Council, Mr. Ramsey was made a coöpted member of the National Council's Department of Promotion.

A man of little more than average height, Bill Ramsey was born in Cincinnati, March 17, 1900, the son of Stanley Matthews and Christine Tuttle Ramsey. He attended the University School in Cincinnati, and graduated from Yale University in 1921. During World War I, he served as a seaman in the United States Naval Reserve.

Though one of the top radio advertising men of the day, Mr. Ramsey began his career as a clerk in the Citizens National Bank in Cincinnati. He next worked in the Cincinnati branch of Francis H. Leggett & Co., and in 1927 joined Proctor & Gamble, where he was first in charge of planning field advertising. He next became advertising copy chief, and since 1930 has been director of radio advertising. By means of employing young and talented radio writers, Ramsey has done much to improve daytime soap operas.

Is Interested In Music

A civic minded man, Bill Ramsey is a member of the Cincinnati Association, and the Board of Directors of the City Charter Committee. Intensely interested in music, and a fine musician in his own right (he studied piano for nine years at the Cincinnati Conservatory of Music and for four years at the Yale School of Music), he keeps busy on the

Cincinnati Symphony Board, of which he is currently secretary.

When asked what his hobbies are, Bill Ramsey unhesitatingly names three: piano, gardening, and acting. He is on the Board of Trustees of Stage, Inc., Cincinnati's civic theater, and has taken the lead in at least one of its productions.

He has a fine speaking voice, and his conversation bristles with witticisms. A natty dresser, Bill Ramsey goes in for tweeds and light suits, and on formal occasions is a good example of what the well-dressed man should wear.

He Encourages His Rector

Last October Mr. and Mrs. Ramsey, the former Olivia Wood James, celebrated their twenty-fifth wedding anniversary during a vacation at Nantucket, Mass. They have three children. All the Ramsey children are confirmed, and like their father take an active part in the Church.

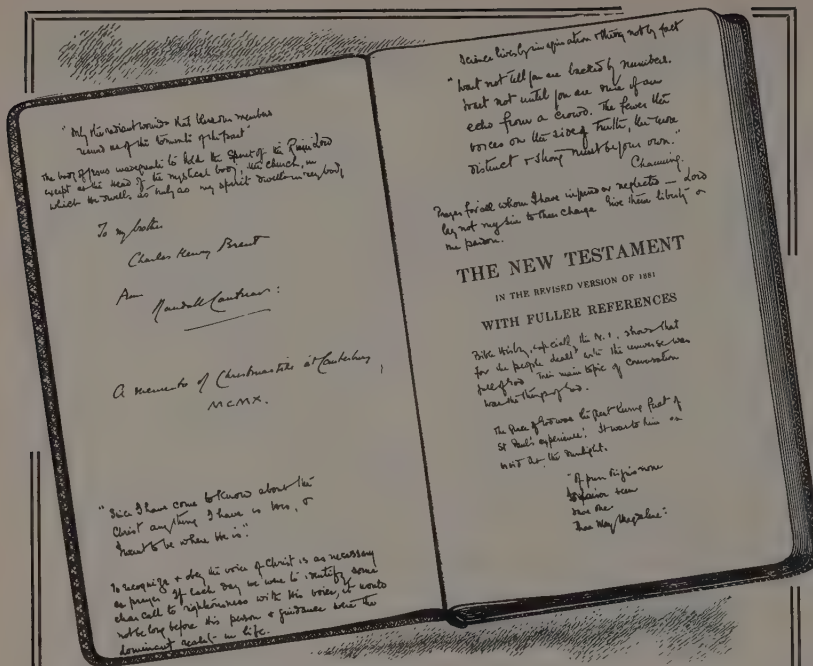
Of Bill Ramsey's role in the Church, his rector, the Rev. Nelson M. Burroughs, once said, "This man is one of the finest Christian laymen it has been my privilege to know. He always seems to know the psychological moment to encourage his rector, and I just couldn't get along in Christ Church without him."

● The Rev. KENNETH A. VIAL, S.S. J.E., FORTH correspondent in Japan, has resigned as liaison officer of the Church to the Japanese Church, to become warden of the Central Theological College in Tokyo, effective April 1.

● The Rt. Rev. JOHN C. WARD, retired Bishop of Erie, died Feb. 15, in Buffalo, N. Y. . . . The Rt. Rev. LAURISTON L. SCAIFE, Bishop of Western New York, has been appointed by the Presiding Bishop, to membership on the Joint Commission on Assistance to the Russian Church.

● The Rev. PACKARD L. OKIE and Miss MARY COLLETT were married recently in St. John's Church, Robertsport, Liberia, by the Rt. Rev.

Continued on page 32



BISHOP BRENT'S NEW TESTAMENT

The Rev. ALEXANDER C. ZABRISKIE, S.T.D.

The Rev. FREDERICK W. KATES

ONE of the richest treasures among the literary remains and memorabilia of Bishop Brent is the copy of the New Testament which he used from the date of his coming into possession of it until his death in 1929. It was a gift to him from the Archbishop of Canterbury, and inscribed in Archbishop Davidson's handwriting on the first blank page at the front of the book are these words:

To my brother
CHARLES HENRY BRENT
from
RANDALL CANTUAR:

A memento of Christmastide
at Canterbury
MCMX

Bishop Brent remarked in his diary at the time how grateful he was to have this copy of *The New Testament in the Revised Version of 1881 with Fuller References*. The gift, a book bound in a flexible black morocco leather with bold type on a fairly large page, meant a great deal to him.

It was his habit to write in this copy, wherever blank spaces permitted, extracts or quotations from other authors or some thought or prayer of his own. The page at the very front which contains Archbishop Davidson's inscription also carries these entries, the first two above the inscription, the other two below it:

Only the radiant wounds that

bless our members remind us of the torments of the past.

The body of Jesus inadequate to hold the Spirit of the Risen Lord except as the Head of the mystical body, the Church, in which He dwells as truly as my spirit dwells in my body.

Since I have come to know about the Christ anything I have is His, and I want to be where He is.

To recognize and obey the voice of Christ is as necessary as prayer. If each day we were to identify some clear call to righteousness with His voice, it would not be long before His person and guidance were the dominant reality in life.

On the page opposite six entries in the Bishop's handwriting take up all available blank space. Written in different colors of ink and inscribed at different times they, like every other line jotted down in the volume, afford an interesting insight into his mind. The entries are:

Science lives by imagination and theory not by fact.

Wait not till you are backed by numbers. Wait not until you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own.—CHANNING.

Prayer for all whom I have injured or neglected—Lord, lay not my sin to their charge. Give them liberty and me pardon.

Bible History, especially the N.T., shows that for the people dealt with the universe was full of God. Their main topic of conversation was the things of God.

The Grace of God was the great living fact of St. Paul's experience. It was to him as vivid as the sunlight.

Of pure virgins none
Is fairer seen
Save one
Than Mary Magdalene.

Turning over the page there are three further passages in the Bishop's handwriting:

Why should one not make Friday the day of the week in which to tackle duties that are distasteful or from which one is inclined to shrink? Fasting from ease and from "drift" is what we need.

Our Eucharists are communions with Christ, yes. But each one should be associated with some definite self-offering just as Christ's was.

If the way that leads to the mind's power over the affections and to its liberty appears as excessively arduous, yet it can be found. And that indeed must be arduous which is so rarely found. For how could it happen, were salvation easy, that it should be neglected by almost everyone? But, in truth, all things great are as difficult as they are rare.—PINOZA: *De Intell. Emend.*

The actual title-page of the volume has pasted on it a clipping the width of a newspaper-column which takes up two-thirds of the page. The clipping is a poem entitled A Man's Prayer by T. Wemyss Reid from *The Westminster Gazette*. The poem itself is well worth repeating and its presence where it is to be found renders it tantamount to first-hand autobiographical material.

plunging winds and beating rain
call me to battle, but in vain,
or if I am afraid to rise
and bear a burden of gray skies,—
when to my sick heart requiem give,
I am too poor a thing to live.

My hands of mine forget to pray
and torn feet fear a stony way,
My heart grows weary of the quest
and longs for an untimely rest,—
when cross my hands and let me be,
My life is too fierce and sweet for me.

Open lands and windy skies
Take not new wonders in mine eyes,
or through the goodly world I go
and love no friend and hate no foe,—
when, though my destined days
abound,
let me be lying underground.

while I draw exulting breath,
seek to run away from Death,
and do not welcome him, nor strive
With him to keep my soul alive,—
when, in that hour, may Death strike
deep,
or I am only fit for sleep.

but while I love the wind that blows,
and scent a mystery in a rose,
or while my torn feet do not tire,
and heart of mine seeks high desire,—
when, though a spectre, gaunt and
wan,
God, give me strength to struggle on.

The reverse of this page is completely filled by a long quotation

from Rabindranath Tagore beginning O fool, to try to carry thyself upon thy own shoulders: O beggar, to come to beg at thy own door!

The next three pages are the Preface but above the title Bishop Brent wrote this familiar passage by Charles Kingsley: *Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.*

In a blank space at the end of the Preface three pages farther on is: *You say it is hard to suffer? No, it is easy; it is happiness. Only we must love while we suffer, and suffer whilst we love. On the way of the Cross, you see, my children, only the first step is painful. Our greatest cross is the fear of crosses.*—LE CURE D'ARS

Inscribed on a page following is a stanza by Arthur H. Clough beginning: *It fortifies my soul to know.*

The only marginalia written by the Bishop alongside the text are to be found in the Gospel According to St. John and in the Revelation of St. John the Divine. The remainder

of the last page of the text following the ending of Revelation is occupied by this quotation from Tagore:

Life of my life, I shall ever try to keep my body pure, knowing that thy loving touch is upon all my limbs.

I shall ever try to keep all untruths out of my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavor to reveal thee in my actions, knowing it is thy power gives me strength to act.

On the last two pages dated September 28, 1913, are to be found:

I, the derelict, cry to thee. Once I was a fair craft laden with the treasures of manhood, bound for thy haven. Then came the storms of lust and shallows of pride, and all that remains is this bruised and battered derelict, useful only as thou canst use fragments and wrecks, with

Continued on page 28

LET US PRAY

¶ *For the peace of Jerusalem:*

THAT the nations of Christendom may deal with Israel and the Arabs with the sole intent to promote their welfare and their lasting coöperation;

THAT among the inhabitants of Palestine faith in the one God may surmount the age-old barriers of race and wipe out the memories of past wrongs;

THAT the Christian Church, to the honor of her Lord, may prove in the sight of Jews and Arabs an influence for healing and reconciliation.

¶ *For the Negroes of our country.*

A LMIGHTY God, Creator of all mankind, who in this nation hast brought together many races and tongues, we commend to thy care the Negroes of this land. Sustain them in their struggle to obtain those good things of life which are their just rights as citizens. Support in Church and State those brave spirits who strive fearlessly for civil rights and liberties for all. Raise up leaders among Negroes who will guide them into the realms of duties accepted and privileges won. Bestow upon us all that freedom from prejudice which sees beyond the differences of race, and which has been brought to all mankind through Him in whom there is neither bond nor free, but only children of God and brothers one of another, thy Son, Jesus Christ, our Lord. Amen.

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A Day in Jerusalem

Continued from page 9

While he is still collecting his vagrant thoughts, a guide approaches and, elaborately simulating surprise, informs the chaplain that this encounter is the work of Heaven. For a long time the guide has been worried about his family. His wife is going to have another baby, and the landlord has raised the rent. Vegetables are exceeding expensive, and there is little money in the guide business.

"Please, Fathers, lend me pound, two pounds, five pounds, what you can give, Fathers," concludes the importunate man. The "Fathers" is not a plural of majesty. It is a plain error, and it stems from the guide's habit of doing business with groups rather than with individuals. The chaplain reaches into his pocket, and a moment later the guide reaches into his.

The chaplain, ever the thrall of time, has three minutes left in which to bring his meditation to a devout and profitable end. He apologizes to God and walks up to the Greek College.

At the door he salutes the porter, who, though a sound Moslem, professes a burning admiration for the Bishop, the Archdeacon, and the entire staff of the Anglican Cathedral. The daily exchange of civilities between the chaplain and this functionary is so typical of Palestinian conversations that it deserves to be recorded here in all its simple eloquence.

Chaplain: "Greetings!"

Porter: "Double greetings, sir! How is your condition?"

Chaplain: "Greatly gratified. May God bestow health upon you! How is your condition?"

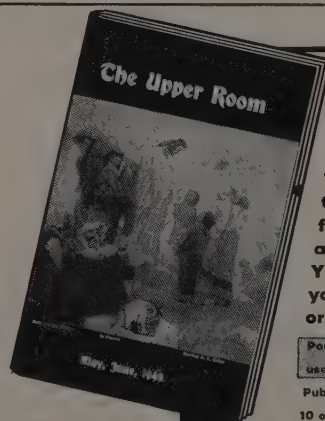
Porter: "Praise be to God!"

For the next hour or two the chaplain wrestles with adolescent thoughts expressed in varieties of English ranging from the unintelligible to the inimitable. His pupils write letters, essays, verses, and compositions that defy classification. They engage in mock purchases, mock visits to the doctor, mock murders, and mock trials. At the end of three or four years, their vocabularies are impressive.

The last class of the morning breaks up. The chaplain has a few words with the headmaster about the next day's work and moves off with an affectionate "Good appetite!" ringing in his ears. His car, warmed by the sun, begins the homeward journey with the eagerness of a hungry horse.

The chaplain eats his dinner, reads the newspaper, and computes the amount of time it will take to answer the letters that have arrived that morning. He has much more latitude in the afternoon than in the morning.

Some afternoons he returns to the Greek College to teach. Other afternoons, or parts of afternoons are spent in calling on patients in hospitals or cultivating new Americans. Occasionally an Episcopalian from the United States comes to luncheon or tea. Letters are answered, appointments kept, private lessons given. **Continued on next page**



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THE UPPER ROOM

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They Are All One

Continued from page 13

its existence it has passed through many population changes, and with the development of several new housing projects in the vicinity, it will be affected by still others.

For seventy years the chapel was situated on East Houston Street. Gradually the neighborhood became more and more industrial. Four years ago the vestry of Trinity Church decided that the best way to preserve the work that already had been done by St. Augustine's was to

merge its congregation with that of All Saints' Church on Henry and Scammel Streets. The move was made in November, 1944, at which time the present vicar accepted the call to be priest-in-charge of St. Augustine's Chapel.

In the past four years the guiding objective of his ministry has been "to take the people as they are in the community, to translate Christ's Gospel and fellowship to their needs, and to teach the necessity of fellowship and life in Christ as an undergirding of any social pattern that might evolve out of the changing conditions of the modern age."

In his ministry St. Augustine's vicar finds coöperation with neighborhood agencies important in furthering the education and recreation of his parishioners. He is a member of the East Side Planning Council, the Mayor's Precinct Coördinating Council, and the East River Day Camp board. He works closely with the Henry Street Settlement, which is across the street from the chapel.

Last winter the Settlement's Mozart Orchestra and Music School choir gave Mozart's *Requiem* in St. Augustine's Chapel. The event brought a letter to the vicar from a Jewish businessman who wrote:

"Many years ago I was a youngster at the Settlement, and it was part of my upbringing that people of all shades and faiths could, under proper auspices, live in complete understanding. . . . Last Sunday it was reaffirmed by the Music School, by Trinity Parish, and by your good self."

A Day in Jerusalem

Continued from page 24

But why extend the catalog of odd jobs? Every clergyman knows them, and every clergyman knows that the conscientiousness with which he does them has much to do with the total effect of his ministry.

The brilliant day fades into the silver blue night of Palestine. At even the clergy assembles for Evening. Before and after the service there are brief conferences on the work of tomorrow or questions about the line-up for next Sunday.

The chaplain has a quiet supper with his wife. If he is feeling the fatigues of the day acutely, he makes the requisite preparations for the next day's teaching and, climbing into bed, reads himself to sleep with a detective story. When he has enough vitality left to justify the effort, he lights a pipe and reads Arabic, Greek, or some other useful language or writes an article for *ORTH*.



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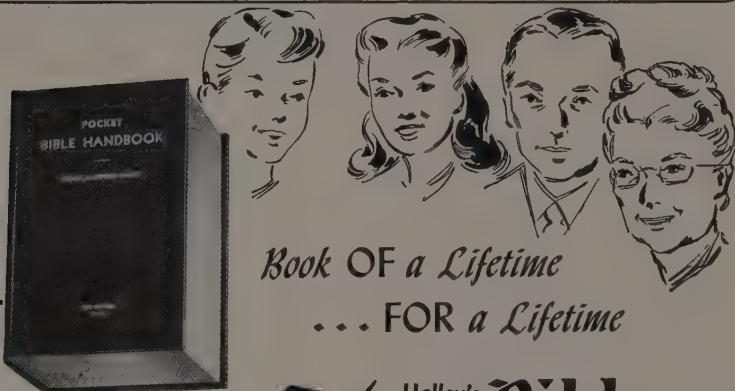
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Province VIII

Continued from page 11

great interest in St. Margaret's and to his guidance are due its growth and development. The present dean is Katharine A. Grammer.

The School of the Prophets, although not canonically a provincial institution, is essentially one. Patterned after the College of Preachers in Washington it works along much the same lines. To it, in the old divinity school building on the grounds of Grace Cathedral, San Francisco, there come from time to time, groups of clergy to study and practice under experienced leaders in the prophetic ministry. The existence of the school is entirely due to the vision and persistent effort of the present Bishop of California, the Rt. Rev. Karl Morgan Block.

The Province of the Pacific is nothing if not varied. It has great variety of climate from extreme heat to extreme cold; variety of scenery, mountain, desert, and shore line; variety of altitude and waterways, the highest mountains and the deepest depression in continental United States; rivers that are mighty streams, rivers that run underground, and rivers that are dry.

Varieties of People

The variety is endless and the varieties of people no less so. Here white, black, brown, yellow, and red live together in racial harmony, though they tend to flock together as like seeks like. Consequently the Church works with varieties of people each in its own language.

In the southwestern part of the Province where the Mexican population is very large there are a number of Mexican congregations ministered to by Spanish-speaking clergy.

Continued on next page

FORTH—April, 1949

Province VIII

Continued from page 26

At the Cathedral in Los Angeles a service in Spanish is held every Sunday by a Spanish priest.

There is a large work with Indians in Arizona, Nevada, Utah, Idaho, and Northern California and the Province has a Commission on Indian work.

In and around San Francisco Chinese have always played an important part. A strong Chinese work, long carried on under the Rev. Daniel G. C. Wu, now retired, goes forward under his successors. Japanese priests of the first and second generation minister to several flourishing Japanese congregations with large Church Schools despite hardships endured during the recent war. There is also a small work with Filipinos.

Negro congregations form a very important part of the Province.

The Territory of Hawaii is the great example of work with all sorts and conditions of people on an almost Pentecostal basis. It must be said that in all this there is no thought of racial segregation. Racial congregations exist because at present like races tend to dwell together. In time to come that may not be so.

On the campuses of the several large universities and innumerable small colleges in the Province, a good deal of effort is now being made to provide an adequate ministry.

Makers of the Province

This sketch would not be complete without mentioning four people. William F. Nichols, second Bishop of California (1893-1924), as first president of the Province did more than anyone else to strengthen the provincial system on the Pacific Coast. The Divinity School is his memorial.

The Rev. George Francis Weld of Santa Barbara gave lavishly of his time and talent to the upbuilding of the Province and his zeal for the work never failed to the day of his death. The chapel of the Divinity School is his memorial.

Louis Childs Sanford, first Missionary Bishop of San Joaquin (1911-1942), was president of the Province for fifteen years. His good humor, wisdom, patience, and constant care in the apostolic sense guided the

fortunes of the Province through some difficult years. Within a few hours of his death he completed a history of the Province of the Pacific which should be published before long. This will be his memorial.

The Rev. Alfred Lockwood, happily still with us, has the unique distinction of being secretary of the Province from its beginning to the present time. His wide knowledge of provincial affairs, his care for details, his accuracy, and promptness have made him the perfect secretary and to him much of the strength of the Province is due.



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By **FLORENCE M. TAYLOR**
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Distinguished Service: June 5, 1949 Whitsunday celebration of the 400th Anniversary of the Book of Common Prayer. National and International Recognition for 139 years of uninterrupted service distributing Prayer Books throughout the World.
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Bishop Brent's Testament

Continued from page 23

hope of reaching final harbor only as thou canst guide and save.

Man is the most incomplete of all God's creative work. That which he is to become is beyond the loftiest imaginative venture. He is still in God's workshop with more remaining to be achieved than has yet been performed.

Necessity is the door of opportunity to the unwilling; to the willing all life is the throne of opportunity.

I would be true for there are those who trust me. I would be pure for there are those who care. I would be strong for there is much to suffer. I would be brave for there is much to dare. I would be friend to all—the foe—the friendless. I would be giving and forget the gift. I would be humble for I know my weakness. I would look up, and laugh, and love, and lift.

JOHN 2:24 ff. Cf. Spinoza not to ridicule, to lament, or to detest the actions of men, but to understand them should be our quest.

He alone deserves liberty and life who must conquer them daily anew.
—GOETHE

On the inside of the back cover is pasted a printed card of this prayer by the Bishop autographed with his initials C.H.B.:

O God, whose guiding hand has until now led me safely through the changes of this world, be with me at the close of my work as thou wert with me at the beginning. Though my faith has been feeble and my efforts faint, thou hast never failed me. Abide with me as the day wanes, and give me a resting place near thy feet, when the night falls, through Him, who turns sorrow into joy, and darkness into light, Jesus Christ our Lord. Amen.

On the inside of the front cover is pasted the poem, Lines Written in an Album, by Whittier and facing it, clipped from the Church Standard, is an anonymous poem entitled The Lonely Priest. Scattered loose through the pages of the volume are a prayer by the Rev. Samuel S. Drury entitled October Prayer for Schools, the Groton School Hymn; a poem by

Continued on next page

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Help Fulfill Their Mission

Continued from page 7

the inevitable conclusion and conviction that Japan is a strategic field today, a field into which we ought to pour men and money and materials, if we are to take advantage of the unprecedented opportunities offered there today for world evangelism. . . .

While the Church in Japan faces the greatest opportunity of its life, and one it will never face again, its needs are great. Some of these needs can be, and should be, met by the Church in Japan. Some of them must be supplied by her sister Churches overseas. . . .

There was a time when we carried the responsibility of making plans and fixing policy. Since 1940 responsibility for policy and planning has rested with the bishops and clergy and people of the Nippon Sei Ko Kwai. That is where it belongs. The conversion of Japan is the task of the Japanese Church. Our task is to help them fulfill their mission.

Bishop Brent's Testament

Continued from page 28

U.S.A. of Plainfield, N. J., entitled *The Land of the Unexpressed*; Rudyard Kipling's *If*; a poem entitled *Australia*; a printed leaflet, *Litany of the Holy Communion*; a copy of one of his own prayers for peace; and a printed leaflet sent to the friends of The Hampton Institute by H. B. Frissell, principal, containing a memorandum by General S. C. Armstrong, founder of the institution, under date of New Year's Eve, 1890, outlining his wishes with regard to his burial and setting forth in succinct terms his life's philosophy.

SOME NEW BOOKS

The History of Christ Church, Charleston, South Carolina: The First Hundred Years, by the Rev. William Way (Charleston, Wilton Way. No price quoted)

The English New Testament: From Tyndale to the Revised Standard Version, by Luther A. Weigle (Nashville, Abingdon-Cokesbury. \$2)

The Children's Story Bible by Harold Begbie (New York, Grolier. \$3.95)

FORTH—April, 1949

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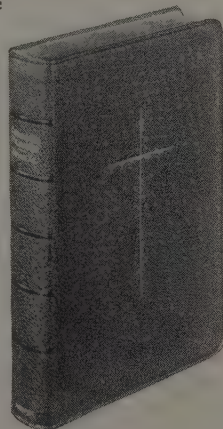
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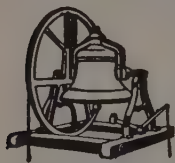
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Color-printed drawing by William Blake, English, 1757-1827

By **WALTER L. NATHAN, Ph.D.**

FROM 1793 to 1800 William Blake lived quietly in Lambeth, a borough of London now famous for the periodical meetings of the Bishops of the Anglican Communion (FORTH, October, 1948, p. 10). Free of personal ambition, and content with what little he could earn, Blake dwelt in a realm of his own, his ear tuned to the voices of angels, his eyes filled with images invisible to others. He wrote book after book of poetry, prophetic books as he called them, and in rapid succession designed a large number of paintings

and engravings. For some of his prints, mainly those of the year 1795, he used a peculiar technique which makes them hard to distinguish from water colors. The illustration reproduced here is one of these rare color-printed drawings. Dante Gabriel Rossetti called the figure of Christ "one of the best produced by Blake, majesty and graciousness deepened into pathos."

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Continued on next page

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Religion in Art

Continued from page 30

disciples! While they are listening to the story of the supper at Emmaus, He suddenly stands in their midst. Overstricken they lie, prostrate, at His feet, for like a flash of lightning the revelation has come to them that He is, in truth, the Son of God. The ten forms of the Apostles add weight to the figure of the Lord, a figure so strong, so immaculate, so marvellously beautiful it made them fearful lest their eyes were deceived.

But He wants them to believe. With His very first words of greeting He brings them peace, the peace He has found in the silences through which He has passed. There are the wounds in His hands, His feet. He extends His arms as if to raise their bowed heads. When the others follow the example of the foremost disciple on the left they, too, will see His face aglow with ethereal light. In the face of Jesus Christ, to which the firm outlines of the composition, ascending like a trefoiled Gothic arch, lead the eyes again and again, Blake's artistic genius has brought to life, with clarity beyond the need for explanation, what in one of his poems he called the Divine Image: Mercy, Pity, Peace, and Love.

The English Prayer Book

Continued from page 20

Designed to unite the English people in public worship within the national Church, it was in fact resisted alike by those whose hearts were with Rome and those whose sympathies were with Geneva. Non-conformity had become a force with which to reckon.

In the reign of James I some slight additions were made to the Prayer Book, but without conciliating the Puritans. Under Charles I, Archbishop Laud's policy of "thorough" in enforcing conformity upon reluctant Puritanism vastly increased the tension.

Charles' prerogative rule and an unwise attempt to force a Prayer Book upon the unwilling Scots (1637) combined to bring on a crisis. Puritans and Parliament rose in arms against Crown and Church. Archbishop Laud was condemned to death. The King himself, though he might have saved his life by sacrificing the Church and the Prayer Book, was beheaded.

Victorious Parliament abolished episcopacy "root and branch;" for fifteen long years under Commonwealth and Cromwell the Prayer Book was a forbidden book to be used only under threat of penalty.

Continued on next page

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The English Prayer Book

Continued from page 31

Never too popular, the Cromwellian regime collapsed on Oliver's death and Charles II returned from exile. The Restoration brought back the Church, the bishops, and the Book of Common Prayer. In vain the more moderate Puritans hoped for some concession to their convictions. The Savoy Conference ended in failure.

Once more the Prayer Book was revised by its friends, approved by the Church in Convocation, and given legal authority by Act of Parliament. It was this Restoration Prayer Book of 1662 which was used by Anglicans in the American Colonies until the Revolution made us independent of the mother land. It still remains the legal book of worship in the Mother Church, since Parliament has refused to sanction an alternative.

Next to the English Bible, the Book of Common Prayer is the best known and best loved book in the English language. Its literary influence has been profound. It has been translated into perhaps as many as 150 languages or dialects. Our neighbors commonly think of it as the most distinctive mark of Anglicans, and often as our strongest bond of union.

Preserved amid the storms of controversy, twice banned and yet surviving, hallowed by the blood of martyrs, perfected by the labors of scholars, through four centuries it has mediated the prayers of the ages and the Faith once delivered to successive generations of worshippers in our now far-flung Anglican Communion. Truly, the Prayer Book is one of the world's classics.

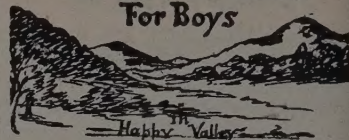
Churchmen in the News

Continued from page 21

Bravid W. Harris, Missionary Bishop of Liberia. DAVID BERGAMINI, son of the noted Church architect, JOHN VAN WIE BERGAMINI (FORTH, April, 1946, page 14), has received a Rhodes scholarship. He is currently a student at Dartmouth.

The Rev. RAYMOND S. HALL has been appointed director of the Seamen's Church Institute of New York.

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CONTENTS for MARCH, 1949

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PHILLIPS BROOKS by the Rev. Arthur B. Kinsolving, D.D., Rector Emeritus of St. Paul's Church, Baltimore.

THE CHURCH IN HAWAII, 1778-1862 by Andrew Forest Muir, M.A., of Honolulu.

BISHOP MORRIS AND THE EPISCOPAL CHURCH IN WESTERN WASHINGTON by the Rev. Thomas E. Jessett, M.A., Historiographer of Diocese of Olympia.

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